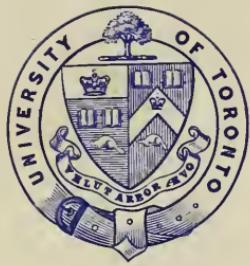


OLD GERMAN POETRY

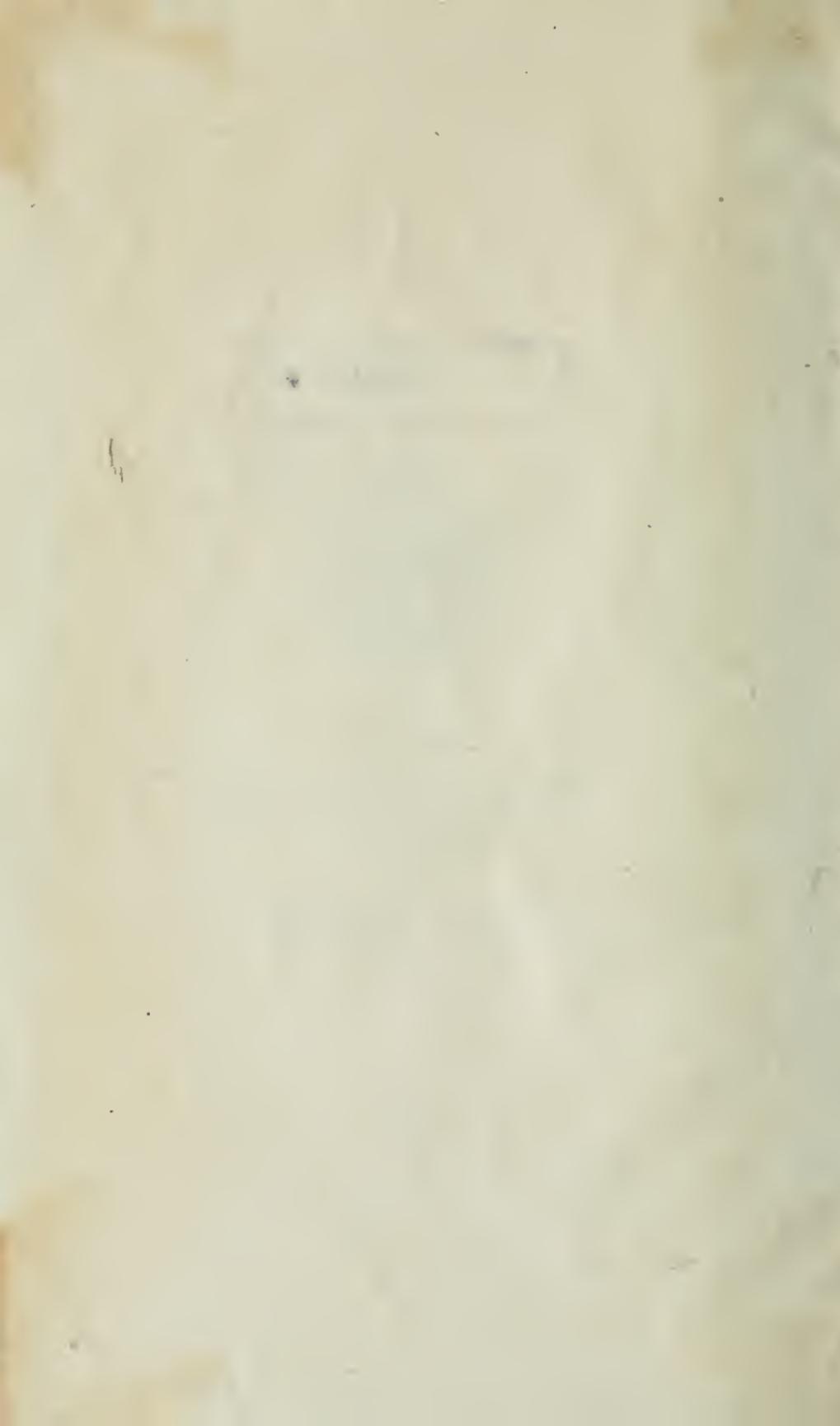
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*Early German  
Poetry*

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OF THE

Early-German Christian Poetry

OP

THE EIGHTH AND NINTH CENTURIES.

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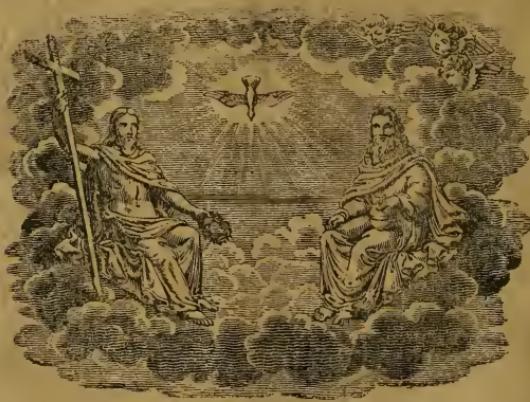
WITH CRITICAL AND ETYMOLOGICAL NOTES.

BY EDWARD H. DEWAR, M. A.

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21/02

LATE OF EXETER COLLEGE, OXFORD.

CHAPLAIN TO THE BRITISH RESIDENTS AT HAMBURG



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## P R E F A C E.

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THESE few pages contain a very humble attempt, — the first, as far as the Author is aware, that has been made, — to introduce into England a knowledge of the earliest compositions which are extant in the German language. Their intrinsic merits are sufficient to make them interesting; but the Author ventures to hope that some persons may perhaps be led by this trifling publication to engage in the study of the language in which they are written; a language which has a common source with our own; which throws light upon its origin, its structure and its laws, and supplies many a link to connect it with other tongues; a language moreover, which abounds in an original and highly interesting literature, including at least one composition, the Nibelungen-lay, which for poetical beauty may almost rank with the Iliad and the Æneid.

A literal translation has been added, and some notes, by the united aid of which it is hoped that students of the German language will be able to master most of the difficulties that may occur. Of the imperfect and defective nature of these notes the author is well aware: it was difficult to supply what was necessary, without exceeding the limits within which it was considered expedient to confine the present publication.

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## EARLY - GERMAN CHRISTIAN POETRY.

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THE character of every race of mankind has been much affected by the climate, the scenery, the fertility and natural productions of the lands, in which it has dwelt. While one branch of the Pelasgic family took possession of the sunny isles, and olive-clad hills of Greece, which supplied, almost unasked, the means of an easy existence; and were led by every object that met their eyes to associate excellence, human and divine, with beauty of form and expression (*καλοργαθία*); — while another branch of the same family, which colonized the somewhat sterner shores of Italy, were forced with severer labour to gain from the soil the nourishment which they required, and sought therefore perfection in a manly bearing (*virtus*); — the Germanic character was moulded, amid icy seas and dark forests of boundless extent, into one of deep and tender feeling, great susceptibility, wild valour, and an invincible love of personal freedom. To the very existence of such a character poetry is indispensable; and in Germany, from times immemorial, poetry has had a home.

It has excited some surprize that scarcely a vestige of this poetry, anterior to the introduction of Christianity, should have been preserved. Two incantations, one of four, and the other of eight lines, discovered at Merseburg in the year 1841, and published by Jacob Grimm, are all that remains of the poetry of heathen Germany. But this fact admits of an easy explanation; it was their poetical character, and the influence, always strong, but in their case peculiarly so, which the poetry of a nation exercises upon its faith, that doubtless presented the most serious obstacle to the first preachers of Christianity. They therefore directed their strongest efforts to the difficult object of making those, whom they were desirous of converting, forget the legends of gods and demigods, of

which their poetry must have almost entirely consisted; and were at all events most unwilling to perpetuate, by committing them to writing. The success of their holy undertaking seemed doubtless to depend upon the possibility of totally rooting out even the remembrance of the deities to whose service the people had been devoted.

Hence it arises that the mythology of ancient Germany is involved in hopeless obscurity; almost the only positive knowledge we have on the subject is derived from the accounts given by Caesar and Tacitus, which are necessarily very defective; and from an edict of the council of Lestines (Liptinae) A. D. 743, forbidding certain heathen practices, with which we thus become acquainted. Conjectures may certainly be formed, with great show of reason, from the accounts which we have received of Scandinavian mythology; on this subject we derive a much more accurate knowledge from the two collections of heathen poems called the Edda of Saemund, the greater part of which was probably composed in the eighth century, and the Edda of Snorri, which though composed of heathen materials, was not collected until after the introduction of Christianity. But even with this assistance the knowledge which we obtain of German mythology is lamentably defective; more especially if we compare it with the ample details which have been handed down to us respecting the religious system of ancient Greece, and reflect upon the innumerable legends, which deify every hero who was renowned in Grecian story, and people with nymphs and fauns every hill and stream which the traveller meets with on Grecian soil.

It would on the other hand be a mistake to suppose, that, because we have no poem of ante-christian date, no trace of ante-christian poetry has therefore been preserved. The valuable and interesting romances of the age of chivalry (*heldensage*), the popular tales, (*volkssage*) and the legends, (*volksmärchen*) have mostly a heathen myth for their foundation; — and the form alone was altered. The heroic deeds which had in times of yore been related of gods and demigods were now assigned either to Christian saints and martyrs, or to Christian heroes; the substance of the most perfect of these, the lay of Siegfried and the Nibelungen is found even in heathen times to have been current in northern songs; and it is a remarkable instance, that the incantation for the cure of a sprain in the foot of a horse, which has been already mentioned as, with one other, the only relic of German heathen poetry, has been found in the Danish language in a Christian form, the

name of our Saviour Jesus Christ being substituted for those of Wodan and Balder. Another celebrated tale, the highly interesting poem of *Reineke der Fuchs*, has evidently a heathen source, and bears even traces of the Indian origin of the Germanic race. The popular tales of good and evil spirits, which are even yet so popular and have so strong a hold upon the inhabitants of some of the wilder mountainous districts, and which have afforded the materials of the delightful compositions of Musaeus, and the brothers Grimm, are all probably relics of heathen poetry.

When we see how long these have survived, we may readily imagine how powerful must have been the influence which in their freshness and perfection they exercised over the rude but sensitive people among whom they were current.

The first missionaries accordingly were not slow to perceive that the poetical temperament of the German nation required a peculiar mode of treatment, and the plan which they adopted proves at once the wisdom with which they accommodated themselves to the character of the people among whom they laboured, and the determination to overcome all difficulties which, under God's grace, could not be otherwise than victorious. It was in poetry that the poison of idolatry had spread through the entire system, and it was in poetry, they rightly saw, that the antidote of faith in the living God might be most successfully administered. It was in poetry therefore, that they gave to their new converts the narrative of the Gospels, to be committed doubtless to memory, as the exploits of their false gods had been; it was in poetry that they taught them to address the Almighty in prayer; it was a poetical description of the awful day of judgment, which was to supersede the long remembered and often sung glories of the Walhalla.

Among the earliest poetical compositions which have been handed down are translations of the "Te Deum" and two other hymns of St. Ambrose; but as original pieces are possessed of greater interest, the following have been selected, with the view of giving to lovers of Germanic literature some insight into the earliest poetry of the language.

1. *The Wessobrunner prayer.* This short piece dates from the eighth century; the manuscript is at Munich, and was published by Massmann in 1828.

2. *Muspilli.* A poetical description of the day of judgment; unfortunately only a fragment. The manuscript, which is in the library at Munich, dates from the ninth century, but the poem itself was undoubtedly composed in the eighth. It was published

by Schmeller in 1832; but Wilhelm Müller (in Haupt's *Zeitschrift für deutsches Alterthum*, Vol. III p. 452) has more recently made what appears to be a very successful attempt to divide it into regular stanzas and lines, and his arrangement has accordingly been adopted.— The words and letters enclosed in brackets are conjectures, mostly by Schmeller, to supply defects in the manuscript.

3. Extracts from Krist, a poetical harmony of the gospels. This long poem was written at the commencement of the ninth century by Otfried, a Benedictine monk in the convent of Weissenburg in Elsass; there are manuscripts at Vienna, Münich and Heidelberg; it was published by Graff in 1831.

With reference to the dates of these poems it may be interesting to observe, that the Western Goths were converted to Christianity about the year 375 after Christ; the Eastern Goths, Vandals and Gepidae soon afterwards; the Burgundians about A. D. 413; the Franks at the end of the fifth century; the Alamans and after them the Longobardians in the sixth. Germany proper remained heathen to a somewhat later period; the Bavarians were converted towards the end of the seventh, and the Hessians, Thuringians, and Friesians in the eighth century. The Saxons were the last to abandon their old religion, and only became Christians upon their final subjection to the Franks at the commencement of the ninth century. Hence it appears that the poems here given date from a period but very little subsequent to the introduction of Christianity.

The first and second of these pieces are distinguished by that which is the greatest peculiarity of the earliest german poetry, namely the use of alliteration instead of rhyme; this is found likewise in the two incantations of a much earlier date; in the „lay of Hildebrand,” the oldest heroic poem, which is probably of about the same age, and in the Hélgand, a poetical harmony of the gospels, written in the old-saxon dialect at the commencement of the ninth century, and therefore contemporary with that of Otfried. It was for some time a subject of controversy whether the use of alliteration was ever common throughout Germany, or whether it was not confined to some of the northern dialects into which it

## L. DAS WESSOBRUNNER GEbet.

Dat ga/fregin ih mit /irahim firinuizzô meistâ  
dat ero ni uas noh ûfhimil,

was supposed to have been borrowed from the Scandinavian poetry. The later discoveries have however set this question at rest, and justified the opinion advocated by Grimm.\* That alliteration, even when used in conjunction with rhyme, is a valuable auxiliary in poetry seems to be acknowledged by the ablest masters of the art, who both in ancient and modern times have made abundant use of it, in order to give increased effect to a particular passage. Who does not remember that beautiful line in Gray's noble ode:

“Vocal no more, since Cambria's fatal day

To highborn Hoel's harp, or soft Llewellyn's lay;”

which has always justly been considered one of the most striking in the whole range of English poetry!

Müller, in dividing these early poems into regular stanzas, consisting, in the lay of Hildebrand of three long or six half lines, and in Muspilli of four long or eight half lines, has called attention to the fact, that each of these stanzas contain one long line with three alliterating letters. To this rule there are very few exceptions, and in some of these, as in the fourth line of the twenty third stanza of Muspilli, an alternating alliteration seems to be substituted for the simple one of three letters. This alternating alliteration occurs also in a beautiful passage of the anglosaxon poem Judith:

ic the, frysma god and frôfre gæst,  
bearn alvaldan biddan ville:  
miltse thînre me thearfendre,  
thrînisse thrym!

Another peculiarity to be observed is that the sense of each stanza is complete in itself, and does not run into the next. Haupt's Zeitschrift, Vol. III. p. p. 185. 447.

The poem Krist is the oldest complete poem extant in the high-german dialect, that from which the language of the present day is derived; it is likewise the first poem written in rhyme, and in regular strophes of four short lines. A few short extracts only are given; but they will suffice to shew the poetical beauties of the piece, as well as the minuteness with which the Author dwells upon every incident related in the gospels.

\* Grammatik: preface to Vol. III. p. 7.

## I. THE WESSOBRUNNER PRAYER.

THIS I enquire (*ascertain*) among men, the greatest of wonders, that earth was not, nor heaven above;

<i>noh paum nohheinig</i>	<i>noh pereg ni uuas,</i>
<i>ni . . . . .</i>	<i>noh sunnnà ni scein,</i>
<i>noh mào ni liuhta,</i>	<i>noh der märeosëo.</i>
<i>dô dår niuuibt ni uuas</i>	<i>enteô ni uuenteô,</i>
<i>enti dô uuas der eino</i>	<i>almahtïco cot,</i>
<i>mannò miltisto;</i>	<i>enti dår uuàrun auh manakè</i>
<i>mit inan cootlibhè geistà.</i>	

Enti cot heilac, cot almahtico, dû himil enti erda gauvorahþs, enti dû mannun sô manac coot forgápi, forgip mir in dînô ganâdâ rehta galaupa enti côtean uuilleon, uuistôm enti spâhida, enti craft, tiuslun za uuidarstantanne, enti arc za piuðisanne, enti dînan uuilleon za gauuurchanne.

## NOTES.

It is interesting to trace the similarity between the poetical account of the creation contained in the introduction to this prayer, and the cosmogony of the Scandinavian mythology. In the older Edda there occurs a description, of which the German translation runs thus:

“Im anfang der zeiten war es, als Ymir baute.

**Da war weder sand noch see, noch die kalten wogen;  
die erde fand sich nirgend, noch der aufhimmel:  
ein gähnender schlund war, aber nirgend gras."**

“Sonne wusste das nicht, wo sie einen saal hätte,  
Sterne wussten das nicht, wo sie stätte hätten,  
Mond wusste das nicht, welche macht er hätte.”

The striking resemblance which these lines from the *Völuspá* bear to the introduction of the Wessobrunner prayer, conveying as they do the same idea of a chaos which was reduced to order by a superior Being who assigned also their functions and their powers to sun and moon and stars and to the different elements, has induced Müller (*Geschichte der altdeutschen Religion* p. 163) to suggest that in the latter the already existing heathen account of the creation was, perhaps unconsciously, adopted by the Christian poet.

Gafregin for gafreginu 1. pers. pres. ind. of gafreginan, from the gothic *fraihnan*, *fragen*; the prefix is found at different periods and in dif-

JL MUS PILLI

1.  
sin tac piquemê, daz er tounjan scal.

And God holy, God almighty, thou (who) hast made heaven and earth, and thou (who) to men so much good hast given, give me according to thy mercies right faith, and a good will, and cunning wisdom, and strength, devils to withstand, and evil to repel, and thy will to work.

ferent dialects in the various forms *ga*, *ge*, *gi*, *ghi*, *ka*, *ke*, *ki*, *ehi*. It is used in composition with all verbs and many other words, and possesses the same force of concentration as the greek,  $\xi\upsilon\nu$ ,  $\sigma\upsilon\nu$  and the latin *cum*, *con*, *co*. — *firahim*, from *firahij*, (in *Muspilli virahij*) *maun*, evidently related to the latin *vir*. — *firinuizzô*, gen. pl. from *firinuizzi*, *wunder*; the etymology is obscure; it is derived by Vollmer from the gothic *fairhvus*, *mundus* and *viti* (in the old-saxon *uniti*, *uuit*), *spectaculum*. — *ero*, (later *érde*) *die erde*; gothic *airtha*, greek  $\xi\omega\zeta$ , latin *arvum*. — *úfhimil*, compounded of *úf*, *auf*, and *himil*, *der himmel*, gothic *himins*; so *oὐραῖος*  $\bar{\epsilon}\pi\epsilon\varrho\theta\epsilon\nu$ . — *paum*, *baum*. — *pereg*, *berg*. — *sunmâ*, *die sonne*; gothic *sunnô*. — *seein*, 4. pers. sing. praet. from *scînan*, *scheinen*. — *liuhta* for *liuhtita*, from *liuhtan*, *leuchten*. — *mâreosêo*; *mâreo* is the gen. pl. of *mâri*, *das meer*; latin *mare*. — *enteô ni uenteô*; gen. pl. governed by *niuuicht*; *enti* expresses the extreme points in space, the beginning and end; *nuenti* the outline or boundary. — *miltisto*, the superlative of *milti*, *milde*. — *manakê*, *manche*. — *cootlih*, *guot-lîch*, goodly, glorious. — *mit inan*; *mit* here has an accusative, but more commonly a dative. — *gauuorahtôs*, 2. pers. sing. praet. from *uuarchan*, gothic *vairkjan*, *wirken*, to work, to make. — *in dînô ganâdâ*; observe this use of *in* with the accusative. — *reht*, *recht*, right. — *galaupa*, *glanbe*. — *spâhida*, acc. sing. from *spâhi*, *spaehe*, *klug*. — *tiuflun*, for *tiufalun*, from *tiufal*, *teufel*. — *arc*, *das arge*. — *piuuisan*, *beweisen*, *abweisen*. — *uilleo wille*.

## H. M U S P I L L I.

his day may come, that he shall die.

2. Uuanta sâr sô sih diu sêla  
enti si den lîhhamun lîkhan  
sô quimit ein heri  
daz andar fona pehhe:

3. Sorgén mac diu sêla  
za uuederemo herje  
uuanta ipu sia daz satanazses  
daz leitit sia sâr

4. In fuir enti [in] finstri:  
upi sia avar kihalônt diè,  
enti si derô engilô  
diè pringent s[ia] sâr

5. Dârî ist lîp âno tôd  
selida âno sorg[ûn];  
denne der man in par[adî]sû  
hûs in himile . . . . ,

6. Pidiû ist d[urft] mihhil  
. . . . .  
. . . . daz, in es  
daz er kotes uuillun

7. Enti hella fuir  
pehhes pîna,  
heizzan lauc.  
sorgén drâto

8. Uuè demo in vinstrî scal  
prinnan in pehhe;  
daz der man harêt ze gote,  
uuânit sih kinâdâ

9. Ni ist in kižuctin  
uuanta biar in uuerolti  
sô denne der mahtigo khunine  
dara scal queman

10. Denne ni kitar parnô nohhein  
ni allerô mannô uuelih  
dâr scal er vora demo rîhhe  
pî daz, er in uuerolti

11. Daz, hôrtih rahhôn  
daz sculi der antichristo  
der uuarch ist kiunâfanit  
denne uuirdit untar in

in den sind arhevit,  
. . . . . lâzzit,  
fona himilzungalon,  
dâr pâgant siu umpi.

unzi diu suona argêt,  
si gihalôt uuerdê,  
kisindi kiuuinnit,  
dâr iru leid uuirdit;

dazî ist reht[o] virinlîh ding,  
diè dâr fona himile quemant,  
eigan uuirdit;  
ûf in himilô rîhhi.

lîoht âno finstrî,  
[dâr] nist nêo man siuh:  
pû kiuuinnit  
dâr quimit imo hilfa kinuok

allerô mannô uuelishhemo  
. . . . .  
sîn muot kispanê,  
kerno tuo,

harto uuîsê,  
dâr piutit der satanaz altist  
sô mac huckan za diû,  
der sich suntigan ueieiz,

sinô virinâ stuen,  
daz ist rehro paluuîc dink,  
enti imo hilfa ni quimit,  
diu [uuêñaga sêla].

kimiliskin gote,  
after ni uuerkôta;  
daz mahal kipannit,  
chunnô kilihhaz;

den pan furisizzan,  
ze demo mahale seuli.  
az rahhu stantan  
kiuuerkôt hapêt.

dia uueroltrehtuuîson,  
mit Eliase pâgan.  
. . . . .  
unâk arhapan.

2. For as soon as the soul raises herself on the way,  
and leaves the body lying,  
then comes one host from the stars,  
the other from hell; they fight for her.
3. Anxious may be the soul until the judgment goes forth,  
to which army she shall be taken.  
for if the retinue of Satan wins her  
that leads her quickly, where sorrow will be to her,
4. Into fire and into darkness: that is a right fearful thing.  
but if they take her, who come from heaven,  
and if she becomes the property of the angels,  
they quickly carry her up into the kingdom of heaven.
5. There is life without death, light without darkness,  
dwelling without care; there is no man sick;  
if man in paradise wins a dwelling,  
a house in heaven, — then comes to him help enough.
6. Therefore there is great need to every one of all mankind,  
.....  
..... that his mind persuade him to this,  
that he readily do the will of God,
7. And strongly avoid hell-fire,  
the pains of pitch; where the old Satan offers  
hot flame. So may he think thereon,  
quickly take care, who knows himself to sin.
8. Woe to him who in darkness shall expiate his crimes,  
burn in the pitch; that is a very evil thing,  
that man shall cry to God, and help comes not to him;  
the wretched soul deludes itself with (the hope of) mercy.
9. She is not in the memory of the heavenly God,  
since here in the world she did not work accordingly;  
when then the mighty king announces the judgment,  
that thither shall come every race;
10. Then dares not one of the children (of men) neglect the summons,  
that every man should not (come) to the judgment.  
there shall he stand before the kingdom (king) to give account,  
for what he in the world has worked.
11. This I heard say the very wise men of the world,  
that the antichrist shall fight with Elias.  
the evil one is armed .....  
then will commence between them the fight.



12. The combatants are so mighty; the cause is so great.  
Elias fights for eternal life,  
he desires to establish the kingdom for the righteous:  
therefore will aid him He who rules in heaven.
13. The antichrist stands by the old fiend,  
stands by Satan who shall overwhelm him:  
therefore shall he on the field of battle fall wounded  
and in this pass (this time) be without victory.
14. Yet is it the opinion of many men of God  
that Elias in the strife shall be injured . . . .
15. As soon as the blood of Elias drops on the earth,  
then burn the hills; no tree remains standing,  
not one on the earth; rivers dry up;  
the sea wastes away; heaven is consumed in flame.
16. The moon falls, the surface of the earth burns:  
not a single stone remains standing on the earth:  
then comes the day of retribution into the land,  
comes with fire to seek out mankind.
17. Then one relative may not help another before the fire:  
when the broad shower (of fire) burns up every thing,  
and fire and air purify it all.  
where is then the landmark, for which man ever contended  
with his relatives?
18. The landmark is burned up; the soul stands laden  
she knows not with what she may atone: she is straightway  
carried to judgment.  
therefore is it for man so good, when he comes to the judgment,  
that he should (here) decide every cause rightly.
19. Then need he not be troubled, when he comes to the judgment.  
Wretched man knows not, what sentence he has,  
if with bribes he perverts the right,  
that the devil stands by concealed.
20. He has in account every thing  
that man of evil has done,  
that he may say it all when he comes to the judgment.  
no man therefore should . . . .
21. . . .  
. . . .  
. . . .  
. . . . not any man receive bribes.

22. Sô daz *himilisca horn*      *ki/lûfti* uirdit,  
       enti sih der [suonâri]      in den sind arhevit:  
       denne *hevit* sih mit imo      *herjô* meista,  
       daz ist allaz sô *pald,*      daz imo nioman *kipâgan* ni mak.
23. Denne verit er [ze deru] *mahalsteti* deru dâr *kimarchôt* ist.  
       dâr uirdit d[iu suona]      dia man dâr io *sagêta.*  
       denne varant *engilâ*      *uper* [diô] *marhâ,*  
       ueechant deotâ      *uuissant* ze *dînge.*
24. Denne [scal] *mannô gilh*      [fo]na deru *moltu arstèn,*  
       lôssan sih ar derô lë[uuô] *vazzðn:* scal imo avar sîn *kip*  
       daz, er sîn re[ht] allaz      *piqueman,*  
       enti imo after sînê tâtin      *kirahhðn muozzî,*  
       *ar[teilit uu]erdè.*
25. Denne der *gisizzit,*      der dâr *suonnan scal*  
       [enti] *arteillan scal*      *tôtèn enti quekkhén:*  
       denne stêt da[r um]pi      *engilô menigî,*  
       guaterô *gomônô*      *gart . . . . .*
26. [Dar]a quimit ze deru rihtungu      sô vilo diâ dâ[r . . . a]rstênt,  
       sô dâr *mannô nohhein*      uuiht pimðan ni mak.  
       [dâr sea]l denne *hant* sprehan, *houpit sagèn,*  
       aller[ô li]dô uuelih      unzi in den *luzigun* vinger,
27. Uuaz er untar desén *mannun* *mordes kifrumita.*  
       dar ni ist eô sô *list[ic man],* der dâr iouuiht arliugan megi,  
       daz er *kita[rnan me]gi*      tâtô debheina,  
       niz al fora demo *khunin[ge*      *kikhundit] uuerdè:*
28. *Uzjan* er iz mit *alamusanu*      fu . . . . .  
       enti mit *fastûn*      diô *virinâ kipuaž[ta]*  
       denne . . . . .      der *kipuazzit* hapêt,  
       denner ze deru . . . . .      . . . . .
29. [Uuir]dit denne *furi kitragan* das *frônô ch[rûci].*  
       dâr der *hêligo christ*      ana *arkangan uu[ard.*  
       denne augit er] diô *måsun*      diô er in deru *m[tenniski intsiang].*  
       dia er duruh deses mancunnes . . . . .

**N O T E S.**

**Muspilli.** This word which Schmeller has adopted as the title of the poem occurs in the seventeenth stanza, and signifies fire; but there is much difference of opinion respecting its etymology. According to the Scandinavian mythology there are nine distinct worlds; of which the southern is the world of fire, called in the later Edda *Muspelheimr.* In the low-german poem "*Hêljand*" the word is written *mud-spelli, mut-spelli;* *mud* *mut*, according to Grimm, means wood or tree; *spelli* or *spilli* may be derived from *spildan*, to consume; since *Id* before a vowel has a tendency

22. When the heavenly trumpet is sounded  
and the avenger arises on his path,  
then rises with him the most mighty army,  
which is all so bold, that none can withstand it.
23. Then goes he to the place of judgment which is marked out:  
there is issued the judgment, of which has always been told.  
then go the angels over the boundaries  
wake the nations, send them to judgment.
24. Then shall every man rise up from the dust,  
free himself from the burden of the mound: his body shall  
come again to him,  
that he may give of all a right account,  
and that it may be awarded to him according to his deeds.
25. When He is sitting, who shall judge  
and shall award to the dead and the quick,  
then stands around him a host of angels,  
of good men (a great company).
26. There come to the judgment so many who rise;  
so there no man can conceal any thing;  
there shall then the hand speak, the head say,  
of all the limbs each, unto the little finger,
27. What among these men it has wrought of evil.  
there is no man ever so cunning, who can lie in any thing,  
that he could conceal any one of his deeds,  
that it be not all proclaimed before the king.
28. Except he with alms . . . . .  
and with fastings has expiated his crimes.  
for (he need not fear) who has expiated,  
when he to the (judgment comes).
29. Then is carried forth the sacred cross,  
on which the holy Christ was hanged.  
then shews he the wounds which in his human nature he received,  
which (for love) of mankind . . . . .

to become II. and in fact we have the same word in Anglo-Saxon in the form *spillan*. The whole word would then be a peculiarly appropriate designation of fire, the destroyer or consumer of wood. Grimm's Mythol. 467. and Beilhack's Denkmäler des deutschen Volkes, p. 73.

1. *touujan*; in Gothic *daujan*, which is however transitive, to kill.
2. *lithhamun*, *leichnam*; from *lh*, *leiche*, Gothic *leik*, the body; and *hamo* from the Gothic *hamon*, *gahamón*, to clothe. *lh-hamo* is therefore the bodily clothing of the soul or perhaps originally the exterior co-

vering of the body, the skin. From the same root ham come also himins, *der himmel*; hemede, hemde, *hemd*; the camisia of the romaneers, the French chemise, and Italian camicia.

himilzungalon; the stars; literally the tongues of heaven: "there is no speech or language, but their voices are heard among them."

peh, *pech*; a natural figure for the regions of everlasting torment.

dâr-umpi, *darum*; one word separated by the intervening pâgant siu.

3. suona, *versöhnung*, judgment; hence suonntag, *sonntag*, the day of judgment, the Lord's day. — kisindi, *gesinde*.

4. kihâlout, from halòn, *holen*, *rufen*; "Saul made havoc of the church, 'entering into every house, and haling men and women, committed them to prison.' Aets VIII. 3.

7. unîsê, the same word occurs in the Wessobrunner prayer as pi-unisan. laue, *lohe*, from liuhan, lauh, lauhans; from the same root are derived the Gothic liuhath, and the latin lux.

8. uuânit sih; sih biuuajan with Gen. to deceive oneself with, to entertain a vain hope of a thing.

9. kipannit; bannan, kipannan, *ankünden*, to proclaim *banns*.

10. rîhhe; the kingdom for the king occurs frequently in the poem Hêljand.

11. uuerolt-recht-uison; the very (right) wise men of the world. uuarch; the evil one; in the Hêljand, uuarag; in Anglo-Saxon verg or verh; English, wretch. In Icelandish vargr is a reckless man and also a wolf. Horne Tooke, who had a very imperfect knowledge of the Germanic languages, makes wretch the past participle of the gothic vrikan, in early-german rëchan, *rächen*, to take vengeance; whereas it comes from vaatkjan or fravaatkjan, in early-german verwurchen, *würgen*, *erwürgen*, to worry, to destroy. The "destroyer" is evidently a much more appropriate appellation either for the enemy of mankind, or for a wolf, than "the avenger." Diversions of Purley p. 546

12. khenfun, *kämpfer*. — kôsa, latin *causa*.

14. gotmannô; men of God, divines, schoolmen.

15. muor occurs only in this place; latin, *mare?*

## KRIST; das älteste, von Otfried verfasste, hochdeutsche Gedicht.

Buch I. cap. I.

Cur scriptor hunc librum theotisce dictaverit.

Ziu seculun frânkou, so ih quâd zi thiу éinen uuesan úngimah,

thie líutes uuibt ni duáltun

Sie sint so sâma kuani

ni thárf man thaž, ouh rédinon,

Si éigun in zi nûzzi

in félde joh in uuálde

thie unir hiar óba zaltun?

sélb so thie románi;

thaž, kríachi in thes giuuídaron.

so sâmalicho uuízzi;

so sint sic sâma balde;

16. mittilagart; *orbis terrarum*. gart, Gothic gards, *garten*, an enclosed place. It has already been mentioned that according to the Scandinavian, and doubtless also the German mythology, there were nine distinct worlds; the centre one of these, called midhgardhr, was supposed to be the earth inhabited by mankind. As the Gothic midjungards, the Early-german mittingart, mittigart, mittiligart, the Early-saxon middlgard, and the Anglo-saxon middangeard all convey the same idea, it is probable that this supposition was received throughout the whole German race. Müller's *Geschichte*, p. 163.
17. arfurpit, from arfurpan, to purge, purify; English furbish; from viur, fire, as purus, purgare from *πύρη*.
19. urteil, *urtheil*; Schmeller reads uehsil, *wechsel*, reward.  
miatōn from miatā, *miethe*, bribe.— marrit from marrjan, English to mar.
20. Schmeller supplies in the second line ēr enti sid, sooner and later; Müller suggests in firihin, among men.  
upiles, *des übels*; the genitive after dasz.
22. pald, English bold.
23. deota, *Volk*: Gothic thiuda, whence thudans, king, and thindinassus (in the Lord's prayer), kingdom.
24. molta, English mould; earth, or dust.
25. quekkhēn, from quekhh; English quick or living; German keck.  
gomōnō, from gomo, Latin homo. Schmeller supplies in the last line "girusti so nihil."
26. houpit, *haupt*; Gothic, háubith; Early-saxon, hôbid; Anglo-saxon, heáfod; Engl., head; the part heaved or raised up.  
luzigun from luzīg, English little; in the modern Plattdeutsch of Holstein, lütj, lütje: min lütj kindjen, my little child.
27. mord is here used for any crime.
28. kipuasztā, from pnaszen, büeszen, büßen, derived from huosze, baosz, besserung.
29. frōnō, from frō, Lord; Gothic, frauja; whence also is derived frau. frōna is everything belonging to the Lord, and is still in use in composition with many words: frohdienst, frohleidnam, frohnaltar
- 

## CHRIST.

Book I. Chapter 1.

Reasons for writing this book in the German language.

---

Why should the Franks (Germans), as I said, be for this alone unfit,

as none of the nations have denied, which we have reckoned above?

They are quite as brave, even as the Romans;  
nor may one also say this, that the Greeks rival them therein.

They have for their use just the same skill;  
in the field and in the wood they are equally bold;

Ríchiduam ginúagi,  
zi uuáfane snelle  
Si búent mit gízíugon,  
in gúatemo lánte:  
Iz ist filu feizít,  
mit mánagfalten éhtin:  
Zi nüzze grébit man ouh thár  
joh bi thía meina  
Ouh thára zua fúagi  
joh lésent thar in lánte  
Sie sint fástmuate  
zi mánageru názzi:  
Sie sint filu redje  
ni gidúrrun sies bigínnan:  
Líut sih in nintfúarit  
ni sie bíro gúati  
Joh ménnisgon álle,  
ili ueiz iz gótt uuorahta,)  
Nist líut thaz es bigínnne,  
in éigun sie iz firméinit,  
Sie lértun sie iz mit suérton,  
mit spérón filu uuásso:

Gidán ist es nu rédina  
ouh góte thiononte alle  
Nu uuill ih seriban unser héil,  
so uuir nu biar bigúnnan.  
Thaz sié ni uesen éino  
ni man in iro gizungi  
Joh er ouh íro uuorto  
ther si zímo holota,  
Ist ther in iro lante  
in ánder gizúngi  
Hiar hor er ío zi gúate  
daz uuír imo hiar gisúngun  
Nu fréuuuen sih es álle,  
joh so uuér si hold in müate

joh sint ouh filu kuani:  
so sint thie thégana alle.  
Joh uuaron io thes giuuón,  
bi thíu sint sie únscante.  
hárto ist iz giuuéizit  
níst iz bi unsen fréhtin.  
ér intí kúphar  
ísine steína.  
sílabar ginúagi.  
góld in iro sante.  
zi mánagemo guate  
thaz dúent in iro uuízzi.  
sih fíanton zirretinne.  
sie éigun se ubaruúnnan.  
thaz iro lánt ruarit,  
in thíonon io zi noti.  
(ther sé iz ni untarfálle  
al éigun se iro forahta.  
thaz uuidar ín ringe:  
mit uuáfanon gizéinit.  
náles mit then uuorton;  
bi thiu fórahten sie se nól so.

thaz sie sint gúate thegana.  
joh uuísdumes folle.  
evangéljono deil,  
in frénkisga zungun;  
thes selben ádeilo,  
Kristes lób sungi;  
gilóbot uuerde hárto,  
zi gilóubon sinen ládota.  
iz álles uuio nintstánte,  
firnéman iz ni kúnni:  
uuaz gótt imo gebíete,  
in frénkisga zúngun.  
so uuer so uuóla uuolle  
fránkono thíote:

in únsara zungun,  
in frénkisgon nan lóbotun.

Riches (have they) enough, and they are very daring:  
to (seize their) arms swift are all the warriors.

They live with store of goods, and were ever used thereto.  
in a good land; therefore are they highly esteemed.

It is very fruitful; this is abundantly proved  
with manyfold fruits: not is it so by our merits.

For use also they there dig brass and copper  
and, as I think, crystal.

Also thereto add silver enough;  
and they gather in the country gold in their sand.

They are of strong courage to manifold good,  
to much benefit; that does for them their knowledge.

They are very quick to rescue themselves from enemies:  
they dare not begin it; they have conquered them.

A nation does not escape them that touches their land,  
that they do not, owing to their bravery, serve them from compulsion.

And all men, (that the sea interposing do not hinder it,  
that, I know, God hath wrought) all have fear of them.

There is no nation that would begin to contend against them:  
they have rendered them averse from it, have shewn them with arms.

They have taught it to them with swords, not with words;  
with very sharp spears; therefore may they yet thus fear.

\*       \*

This has now been said that they are great heroes (good swords)  
and all serving God, and full of wisdom.

Now will I describe our salvation, portions of the gospels.  
as we now here begin, in the frankish tongue.

That they be not alone without a share in the same,  
that no man in their tongue sing the praise of Christ.

That He by their words also be praised very much,  
who called them to Himself, invited them to His faith.

Is there one in this land who in other wise does not comprehend it,  
in other tongues cannot understand it:

Here let him ever hear to the good which God has offered him,  
which we here have sung to him in frankish tongue.

Now rejoice at this all, whosoever would well,  
and whosoever is favourably disposed in his mind to the people of  
the Franks;

That we have sung Christ in our language,  
and that we have lived to see this, and in frankish tongue have  
praised Him.

## N O T E S.

The letters printed in Italics suffer elision; it will be seen that this license is sometimes taken with the commencing vowel of a word.  
 dualtun, from tuellen, denegare. — kuani, English keen.  
 samahlih, latin similis. — uuizzi, witz, gesiechlichkeit; English wit; from the Gothic vitan. The various derivatives from the Sanscrit root "vid" present a remarkable proof of the affinity existing between the different languages of the Indo-Germanic race. Take for instance

Sanscrit	Gothic.	(German.)	Greek.
vêda	vait	(weiss)	οἰδα
vett'a	vaist	(weisst)	οἶσθε
vêda	vait	(weiss)	οἶδε
vidima	vitum	(wissen)	ἰδμεν
vida	vituth	(wisset)	ἰστε
vidus	vitum	(wissen)	ἰσαγι

Observe especially through all the languages the application of the law called in Sanscrit Guna, and in German Umlaut, according to which the radical i becomes a diphthong in the singular, and is restored in the plural. This law preserves its influence even in languages of romanic origin, as: tiens, tiens, tient, tenons, tenez, tiennent; where the 3. pers. plur. in perfect accordance with the law, follows the analogy of the singular because the e in the final syllable is mute. Vide Bopp's sprachvergleichende Kritiken, p. 13.

nuâfan, *waffe*, Gothic vêpn. — thegan is originally a male child (in the translation of Tatian's Hermony occurs degankind); hence like the corresponding Greek word *τέρυν*, and the Latin *puer*, it came to signify a servant, attendant, warrior, and afterwards *degen*, a sword.

gizing, *zeug, einrichtung*.

ísine steina, ice stone, crystal,

fúagi, *füge*.

fâstmuat, *fest gemüthet, muthvoll*. muot, muat, the principle of life, the powers of sensation, and thought, and will, Greek *ψυχη*, is one of those words, for which our language furnishes no corresponding term. Our Anglo-saxon forefathers used mod, and a glance at the numerous forms in which it was in use, will shew how rich their language was, and how much, in this respect, it lost by the introduction of the romanic element, which very rarely ventures upon derivatives and compound words, and for the most part succeeded in ejecting these from the English language, even where it allowed the roots to remain in use. (Behnisch über das Verhältniss der deutschen und romanischen Elemente &c.) Thus from mod, mood, were derived:

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Buch 1. cap. 12.

Pastores erant in regione eadem.

---

Tho wárún thar in lante      hírtà haltente:  
 thes féhes datun uuárta      uíidar fiánta.

<b>Verbs,</b>	<i>modian</i>	to be brave	<b>Substantives,</b>	<i>modgethane</i> , resolution.
	<i>modigan</i>	determined,		<i>modgethoht</i> , power of thought.
	<i>modgian</i>	angry.		<i>modgewinne</i> , sorrow.
<b>Adjectives,</b>	<i>modig</i> , moody, proud.			<i>modhete</i> , anger, hate.
	<i>modful</i> , brave, excited,			<i>modleaste</i> , cowardice.
	<i>modga</i> , lofty.			<i>mednesse</i> , pride.
	<i>modhwanta</i> , eager			<i>modignesse</i> , moodiness, anger.
	<i>modilic</i> , magnanimous.			<i>modsefa</i> , discernment.
	<i>modleas</i> , cowardly.			<i>modsorg</i> , care.
	<i>modstathol</i> , determined.			<i>modseocenesse</i> , weakness of mind.
	<i>modthwaer</i> , patient.			<i>modstatholnysse</i> , determination.
<b>Adverb,</b>	<i>modgilice</i> , moodily.			<i>modsumnesse</i> , agreement.
				<i>modthwaerncesse</i> , patience.

Our language however, although it has lost much by thus becoming assimilated to the French, is still in this respect superior to it and even approaches the German. We have only to attempt the translation of any passage of the loftier poetry of England or Germany into French or Italian, to be convinced of the difficulty if not impossibility of rendering the expressive compound words, in which the Germanic languages abound, in those of romanic origin. In any passage from Thomson's Seasons, how easily are such expressions as "worldreviving sun," "allsurrounding heaven," "wideimperial Rome," "secretworking hand of nature," rendered by the german "welterquickend sonneulicht", "der allumgränzende himmel", "das weltbeherrschende Rom", "die geheimschaffende hand der natur." How impossible is it on the contrary to express the meaning in French without making use of insipid circumlocutions. One or two writers, such as Ronsard, and more recently Montagne, made an attempt to supply this defect; but such expressions as "sommeil charmesouci," "vent chassenui," "l'abeille sucefleur," were manifestly opposed to the genius of the language and the taste of the nation, and found as little favor as do the endeavours of a writer of the present day to introduce a mass of pindaric compounds, common enough in German, into the English language, the principles of which are too firmly established to admit of such a sudden innovation.

*zirrettinne*, for *zi-irrettinne*. — *nintfuarit* for *ni-intfuarit*.

*io, eð, Gothie aiv; je, immer.*

*gidan, gethan*, from *tuon*. — *redina, rede.*

*adcelo, untheilhaft.*

*iro uuorto*; genitive, signifying "through their words."

*állés uuio, alio modo.*

*thiote*, from *thiot*, *volk*. — *gilebetun, erlebten*. — *nan* for *inan*.

#### Book I. Chapter 12.

There were in the same country shepherds.

There were in that land shepherds keeping (their sheep); they did keep guard over their flocks against enemies.

*Zi* in quam bóto scóni  
 joh uuúrtun sie inliúhte  
 Fórahten *sie* in tho gahun  
 joh hintarquámun hárto  
 Spráh ther gotes bóto sár:

iu scál sin fon góte heil  
 Ih scál iu sagen imbót  
 ouh nist ther er gihorti  
 Thes uuirdit uuórolt sinu  
 joh al giscáft, thiu in uuórolti  
 Niuui bóran habet thiz lánt  
 theist drúhtin krist gúater  
 In Béthleem. thine kúninga  
 fon in uuard ouh gibóran iu  
 Ságen ih uh, gúate man,  
 zéchan ouh gizámi  
 Zi theru búrgi faret hínana:  
 kínd niuui bóranaz,

Tho quám, unz er zin tho sprah,  
 hímilisgu ménigi  
 "In hímilriches hóhi  
 si in érdु fridu ouh állen,

éngil scinéti;  
 fon hímilisgen líohte.  
 so sínan anasáhun;  
 thes gótes boten uuórto.  
 "ih scál iu sagen uuíntar:  
 náles fórahta nihein.  
 gibot der hímilisgo got.  
 so frónisg arúnti.  
 zi éuividon blídu,  
 thésa erdun ist ouh dreténti.  
 then hímilisgon héilant,  
 for júngeru múater,  
 thie wárur alle thanana.  
 sin múater magad scónu.  
 unio ir nan seculut findan.  
 thuruh thaž seltsáni.  
 ir findet, so ih iu ságeta,  
 in krípphun gilégítaz,"  
 in krípphun gilégítaz,"  
 sús alle síngenti:  
 si góte gúallichi,  
 thíe sol sin gúates uuullen."

### *Mystice.*

Sie kúndtun uns thia frúma frua joh lértun ouh thar sang zúa;  
 in hérzen hugi thu inne,  
 Ni laz thir ínnan thina brúst  
 thaž er fon thir nístríche  
 Uuir scúlan uaben thaž ság,  
 uuanta éngila uns zi bílide  
 Bíscof, ther sih uuáchorot  
 ther ist ouh uuírdig scónes  
 Thie éngila zi hímile  
 in gisiht fróno,

waz thaž uers sínge.  
 árges uuullen gilúst,  
 then frídu in himírlíche.  
 theist scóni gotes antfang,  
 bráhtun iz fon hímile.  
 ubar krístinaž thíot,  
 éngilo gisiunes.  
 flúgun singante,  
 thar zámun se scóno.

### **N O T E S.**

fehes, *vieh*, cattle; from *véch*, feeh, variegated; so *ποικίλος*, pecus. *boto bote*. — hintarqueman, to be terrified; literally, to start back. *náles forahta nihein*, *gar nicht furcht keiner*, i. e. *keiner habe furcht*. *arunti*; a message; Anglo-saxon *ærend*; Norwegian *eyrindi*; from the Gothic *airus*, a messenger, or ambassador, and *airinon*, to carry a message. It is

To them came bright messengers, shining angels:  
and they were illuminated by heavenly light.

They immediately feared, as soon as they beheld them,  
and were terrified greatly at the words of the messengers of God:

The messenger of God quickly spake: „I am to proclaim to you  
a wonder;  
salvation shall be to you from God: let none of you be afraid.

I am to proclaim to you a message, the heavenly God has commanded,  
and there is no one has ever heard so glorious a message.

Mankind to eternity will be glad thereof,  
and every creature that in all time lives and moves upon the earth.

This land has newly borne the heavenly Saviour,  
which is the gracious Lord Christ, from a virgin mother,

In Bethlehem. Thy kings, they were all thence;  
from them was also born to you his mother, a pure virgin.

I tell you, good men, how ye shall find him;  
and (give you) a fitting sign concerning this miracle.

Go to that town; ye will find, as I told you,  
the Child newly born, laid in the manger.

There came while he thus spake to them, a host of angels  
a heavenly company, all singing thus:

„In the heights of heaven be glory to God;  
and in earth be peace unto all, who may be men of good will.”

*Mystice.*

They early proclaimed to us the good Lord, and taught us also  
a lesson;

do thou ponder in thy heart, what that verse teaches.

Let not the lust of an evil desire dwell in thy breast,  
that it may not deprive thee of peace in the kingdom of heaven.

We are to practise that lesson, which we have received from the  
Holy God,

since angels, as a pattern for us, brought it from heaven.

The bishop, who is a watchman over the Christian people,  
he is also worthy to see the bright vision of angels.

The angels flew singing up to heaven,  
in the sight of all; there appeared they so beautiful.

possible that the word Aurinia, which in Tacitus, Germ. 8, is the name of  
a woman, who was doubtless, as a prophetess, looked upon as a messenger  
of the Gods, is connected with the same root, and designates not the individual,  
but the order to which she belonged. In like manner that of  
Veleda, which occurs in the same passage, has been derived from the

Welsh verb *gwelod*, to see. This derivation acquires a much greater degree of probability, when we remember the connection which undoubtedly existed between the religious system of Germany and that of the Celtic tribes.

in *uuorolti*; see the note on *uuorolt*, below p. 30.

*giseaft*, *geschöpf*, from *seafan* to create. — *blidu*, Engl. blithe.

*thînë kuningâ*; addressed to the nation.

*gizámi*, from the verb *zemen*, Gothic *timan*, *gatiman*, Greek *δέμω*, convenire, decre.

With regard to the Song of the Angels it may be interesting to observe, that not only the Anglo-saxon, which was made from the old Latin, but also

Buch I. cap. 17.

De stellâ et adventu magorum.

Tho quaman óstana in thaz lant, thie īrkantun súnnun fart,

stérrono girústi :

Si éiscotun thes kíndes

Joh kúndtun ouh tho mari

Uuarun frágensi

joh bátun io zi nótí

Si zaltun séltsaní

uuántar filu hébigaz:

Thaz io fon mágad burtí

inti ouh zéichan sin scónaz,

Ságetun thaz sie gahun

joh dátun filu mári

„Uuir sáhun sinan stérron,

joh quámum thaz uuir bétotin,

Ostar filu férro

ist íaman hiar in lánte

Gistirri záltun unir io :

bi thiú bírnñ uuir nu giéinot

So scríbun uns in lánte

thaz ír uns ouh gizéllet

So thísu uuort tho gáhun

híntarquam er hárto

Joli mánniliches hóubit

gibörtun úngerno

thaz uuárun iro lísti.

sar io thés sindes,

thaz er ther kúning uuari.

uuar er gibóran uuurtí,

man in iz zéigoti.

joh zéichan filu uuáhi,

uuanta er ni hórtá man thaz,

man gibóran uurtí;

in himile so seínaz,

stérron einan sáhun,

thaz er sín uuari.

thoh uuir thera búrgi irron:

gináda sino thítin.

so scén uns ouh ther stérro:

es íauuiht thoh firstånte?

ni sáhun uuir nan ér io.

er niuuan kúning zeinot.

man in uuórlti alte.

unio iz íuuo buah singet."

then kúning anaquámum,

thero sélbero uuorto.

uuárd es thar gidrúabit:

thaz uuír nu niazen géron.

the Gothic version, which was translated from the original Greek, interpret the words in the same sense as Otfried. The Gothic runs thus: "Vulthus in hauliistgam Gotha: gah ana airthai gavairthi in mannam godis vilgins." *Ulfilas Gothicische Bibel-übersetzung; Edid. J. C. Zahn.* The Anglo-saxon version is as follows: "Gode sy wuldon ou heahnesse, and on eorthan sybb mannum godes willan."

nirstriche for ni-erstriche.

theist is a contraction for thasz ist.

antfang, from antfahan, *empfangen.*

in gisicht frôno, in *öffentlichen gesicht;* i. e. *vor aller augen.*

þær zâmun se scôno, da *ziemten sie sich so schön,* i. e. *da erschienen sie so schön.*

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Book I. Chapter 17.

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There came wise men from the east.

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There came men from the east into the land, who knew the path  
of the sun;

the arrangement of the stars: such was their skill.

They enquired for the child and for the road.

and made it also known that he was the king.

They asked where he was born,  
and earnestly begged that it might be shewn to them.

They related a strange and very beautiful sign,  
a wonder portentous; since no man ever heard this.

That of a virgin a man was born;  
and also his bright sign shining in heaven.

They told that they quickly saw a star  
and they made it known that it was His.

"We saw His star though we were ignorant of the town;  
and we came that we might worship and implore His favor.

Afar off in the east shone the star also to us:  
is there any one in this land, who can however in any way understand it?

The stars we always reckoned; never before saw we this one;  
therefore are we now agreed that it points out a new king.

So they write in our country from old generations,  
as ye also tell us, that your scripture relates it."

As soon as these words reached the king  
he was very much terrified at the same words.

And every man's head was thereat troubled;  
they heard unwillingly, what we now gladly enjoy.

Thie búacharə ouh tho tháre  
sie uuas er frágenti

Er sprah zen éuarton  
gab árner joh ther rícho

Thie burg nántun sie sár,  
mit unórton then ér thie áltun

So er giuuíso thar bifand

tháht er sar in fést;

Zi ímo er ouh tho lágota  
mit ín gistuant er thíngon

Thia zit éiscota er fon ín

bat sie iz ouh birúahtin,

“Gidúet mih,” quad er, “ánaauart bi thes stérren fart;

so fáret eiscot tháre

Sin éiscot io gilicho

slíumo duet ouh thánne

Ih uuíllu faran béton nan:  
thaž ih thar zúa githinge

Lóug ther uuénego mán:  
er uuólta nan irthuéshen

Thaž ímbot sie gihórtun,  
yrscéin in sar tho férro

Sie blídtun silh es gáhun  
joh filu fráualicho

Leít er sie tho scóno  
mit sínérus ferti

Thaž hús sie tho gisáhun  
thar uuas ther sún guater

Fíalun sie tho frám hald:  
thaž kínd sie thar tho bétotun,

Indátun sie tho tháre  
réhtes sie githáhtun

Myrrun inti nuirouh  
géba filu màra:

Ih ságen thir thaž in uuára:  
thiz uuás sus gibari

Kúndtun sie uns thánne,  
gilóuba in giríhti

Thaž er úrmari  
ouh kúning in gibúrti,

gisamanota er sare;  
uuar Kríst giboran uuurti,

séliben thesen uuórton:  
ántuuurti gilicho.

in féstiz datun álauuar  
fórasagon záltun.

uuar drúhtin Krist gibóran uuard,

michilo únkusti.

thie uuísun man thih ságeta;  
joh filu hálíngon.

so ther stérro giuuon uuas qué-  
man zin;

bi thaž selba kínd irsúahtin.

bi thaž kínd sáre

joh filu giuuáralicho;

iz mir zi uuízanne.

so ríat mir filu mádag man;  
joh imo ouh géba bringe.”

er uuánkota thar filu frám;  
joh uns thia frúma irlesgen.

joh iro ferti iltun.

ther séltsono sterro.

sár sie nan gisáhun

sin uuártetun gilicho.

thar uuas thaž kind frono;  
unas er iz zéigonti.

joh sar tharə ín quamun,  
mit sínérus muater.

thes guates uuárun sie báld;  
joh búldi sino thígitim.

thaž iro dréso sare.

thaž simo géba brahtun:

joh gold scínantaz ouh,  
sie suahtun sine uuára.

sie móhtun bringan méra:  
theiz géistlichaz uuári.

so uuir firnémen alle  
in theru uuúntarlichun gísti:

uns éuuarto uuari  
joh bunsih dót uuarti.

The scribes also he there assembled forthwith;  
them he asked where Christ was born.

He spake to the priests these same words;  
rich and poor gave the same answer.

They named that town; they made it very certain  
with words which long ago the old prophets foretold.

When he had discovered with certainty, where the Lord Christ  
was born,

he immediately resolved upon a great deed of horror.

He invited to himself the wise men whom I have mentioned  
with them he began to speak many things secretly.

He asked of them the time when the star had first come to them;

and he bade them observe it until they found the child.

"Be attentive," said he, "unto the path of the star:  
so go and enquire there forthwith for the child.

Ask for him in the same manner, and very carefully,  
and then at once make it known to me.

I will go and worship; thus many have strongly advised me,  
that I may apply myself to this, and bring him also gifts."

The wretched man lied: he had very different thoughts;  
he desired to make away with Him, and to destroy our Lord.

They obeyed the command, and hastened on their way  
the strange star shone to them afar off.

They rejoiced thereat as soon as they saw it,  
and very joyfully waited upon it together.

It led them beautifully thither where the holy child was;  
by its path which it shewed them.

They saw the house and immediately entered into it;  
there was the gracious child with his mother.

They fell down before him; they were confident of good;  
they worshipped there the child and implored his favor.

They opened forthwith there their treasure,  
they thought it right that they should bring him gifts.

Myrrh and incense and glittering gold  
many costly gifts: they sought his favor.

I tell you this in truth: they might bring more:  
it was thus done, that it might be a spiritual token.

Then they preached to us that we all may hold  
a constant faith, through their wonderful gifts,

That he was a highpriest unto us  
and a king from his birth, and for us suffered death.

Sie uurtun sláfente	fon éngilon gímánote:
in dróume sie in zélitun	then ueeg sie fáran scoltun;
Thaz sie ouh thes ni tháhtin, noh gikündtin thanne	themo kúninge sih náhtin, thia frúma themo mánne.
Tho fúarun thie ginóza hárto ílente	ándara stráža zi éiginemo lánte.

## N O T E S.

Girusti, *gerüst*, mechanismus. — list, wisdom; the German word *list* is now only used in the sense of cunning.

eiscón, Gothic aiviseón; English to ask.

hébig, weighty; literally raising up the other scale.

in unorolti; according to Grimm (Grammatik vol. III. p. 394) the original signification of this word, of which the simple word alt, forms a part, is "seculum," and not "mundus"; it is also found in the form uuéralt; in old-saxon unorold; anglo-saxon veorold; old-norwegian véröld; Engl. world. thilh; for thiū ih, *die ich*.

unáukota thar filu frám; literally he departed much therefrom.

dreso, french trésor; this word and some others had, even at this early period found their way from the Latin into the German language.

uinírouh, or uníshrouh, *weihrauch*.

gift, English gift. In modern German this word bears only the sense of poison, a signification which probably has its origin in a euphemism. It is



They were in their sleep warned by angels;  
in a dream they told them which way they should go;

That likewise they should not think to go near the king  
nor then make known the good Lord to that man.

Then went the companions by another road,  
making much haste, to their own land.

used in this sense in writings of the thirteenth century. *Lieder und Sprüche Herrn Walthers von der Vogelweide.* Ed. Lachmann, p. 25. By the gift of incense was denoted the priesthood, by that of gold royalty, and by that of myrrh was signified death.

éwarto, a priest, literally a guardian of the laws. éwa, éwi, éa, è; Greek *αἰών*, latin ævum; anglo-saxon, æwe; icelandish, æfi; signifies first a generation, an age; hence a law that has been long in force, and is irrevocable; thus in the Nibelungen-lied, 32, 3: nach ritterlicher e'. Hence *ehe* obtained its present signification of marriage. The word éwarto points at the connection which in German Heathenism subsisted between the service of religion and the administration of justice. There is little doubt that the human sacrifices spoken of by Tacitus were generally the executions of criminals.

ginósz, *genosse, geführte; der mit geniesst; from nieszen,*

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## E r r a t a.

P. 6, l. 24; for decify read deify.

P. 9, l. 16; for contain read contains.

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